

It will take the same process today to bring about the same result. No man nor woman that has not had a Pentecost in his or her life will go very far away from home to preach the gospel without good pay, or without worldly honor. It is very nice to go from church to church, to preach among friends, fare sumptuously at their tables, and have our expenses paid and sometimes even a little more. It is even quite agreeable to some for the sake of novelty at a fair salary to go off into some foreign field, but it takes spirit-touched and spirit-filled souls to go because of the love of souls, or because of their love for God. It is not sufficient for the Holy Spirit to be in the world; He must be received into the undivided heart by faith just as definitely as salvation is accepted. The baptism of the Holy Spirit is nothing more nor less than receiving the Spirit of Christ; if we have the Spirit of Christ we will live as Christ, we will work as Christ worked, we will go where Christ would go, we will give as Christ would give. Without having definitely accepted His Spirit, the suffering humanity either here or hereafter does not appeal to our sympathies except they be near of kin.

Morality and ordinances are essential to salvation, education and culture may be convenient and profitable, but no one can go out and truthfully witness for Christ that has not in a very definite way received the Spirit of Christ. There is no use going into unevangelized fields with a bare system of morality, they have that of their views of right; there is no use going with bare ordinances, they already have more of them than we have; there must be unmistakable evidences of a supernatural life and power, not only in theory and words, but in the practical life of the missionary. He must be able to submit to the spoiling of his goods without resentment. When smitten on the right cheek he must be able to turn the left also, instead of retaliating. A true missionary must be able to *live* the Sermon on the Mount, if he has not partaken sufficiently of the divine nature to do that there is not much use in sending him among an entirely Christless people. It would only mean discouragement and failure. The Christless Christ-professing so-called Christians that have settled down along the coasts of foreign fields are a greater obstacle to the true cause of Christ than heathen darkness itself. The Brethren church does not want to repeat the folly of other more popular churches in sending out unsanctified, unconsecrated missionaries.

This brings me to my fourth proposition which is our *need*.

We need to study the plan of God more thoroughly than we have ever yet studied it. We need to study the Providences and promises of God in a wider scope than we have thus far studied them. We need to study the possibilities of the Holy Spirit, or the mystery of *Christ in us* with a keener eye, and deeper longing than we have heretofore done, not only as they are found in the word of God, but as they are manifested through many

of God's dear children in their fields of labor. This implies the dismissal of all prejudices and preconceived ideas. We need study the actual needs and extravagances of our own lives. We need to study the comparative smallness of the Christian church, there being but five members of Protestant to every one hundred of the human family, and perhaps but one actually saved person in a hundred. We need to study the awful conditions of the heathen world. We need to know that there are twenty-four millions of widows in India alone who are degraded outcasts, with heads shaven, allowed but one meal a day, and none on every tenth day, for no other reason than that they were unfortunate enough to lose their husbands from no fault of theirs. We need to know that in one Hindu Temple there are two hundred and fifty women kept for the purpose of the foul and lustful worship of their gods. We need to know that in China there are two hundred thousand infant girls thrown to the dogs and beasts every year for no other reason than that they are girls instead of boys. We need to know that all this is done because Christ is not known. Then we need to know that Jesus has commanded us to preach the gospel to these people, that we need to study our responsibility. Lastly, we need to study the spirit of sacrifice as manifested in Christ, among the early Christians, among the missionaries that are in the field now, and among many that support them. Only two weeks ago I heard a dear colored sister, a washwoman, testify how she had pledged ten dollars for missions, not knowing where the money was to come from, but the Lord enabled her to earn it. The next year she made it fifteen; the Lord again enabled her to earn and save it. This year she has made enough to support a Bible woman alone. She said, last week when I was washing and the drops of sweat were flowing down into the tub they looked like *diamonds* to me. Up in northern China there are quite a number of high cast Chinamen that have been saved, used to dressing in silks and satins. When they heard of the famine in India, they donned the cheapest cloth of the low cast to save their money to send it to suffering, starving people in another nation. All these things need careful, prayerful study.

My fifth point is *ways and means* to supply our needs; that is to bring the teaching of the word of God, and of the facts of history together and study their relation one to the other, and our responsibility under them.

First, our school should have regular course for the study of the missionary question. Second, our editor should make it the leading thought in his editorials, and in the general direction of the EVANGELIST. Third, there should be at least two hours of every day given to Bible missionary studies at our National and District conferences. Fourth, there should be a field secretary to go from state to state and church to church to preach on the subjects of the Holy Spirit and missions, to hold missionary conventions, wher-

ever it is possible, to organize missionary societies, to collect funds, in short to oversee the entire work of missions.

Foreign missions are the missions of the church. If we do not attend to these we are not in a complete sense attending to the Lord's business.

Church News

Lake Odessa, Mich.

Dear Evangelist :—I wish to inform your many readers that brother George Clum of Carleton and myself made a little journey of mission and love to Mecost county, this state on the 16th of this month, did some preaching and visiting the few members in that part of the state. Our work seemed to be appreciated and the blessing of God is upon it, if we may judge from the many, "come again" "God bless you," etc. I think there ought to be a way and means to visit those isolated members and break to them the true bread of life. Came home somewhat tired but happy. God bless the EVANGELIST and its work. Fraternally,

J. G. WINEY.

At the Walker Church

Our meeting at this place began on Saturday evening, Aug. 20, two evenings later than announced, on account of the rain. Services Sabbath morning, afternoon and evening. The meeting continued until Sept. 3. This being one of the mission churches of this charge and the membership being small at this place, it required a number of meetings and a strong effort to get the congregation interested. The attendance was good all through the meeting, and the visible results were two added to the church by Christian baptism, (man and wife,) and the Christians revived and strengthened. We soon begin at the Maple Grove church. Pray for us.

M. C. MEYERS.

Berlin, Pa.

Notes From Zed H Copp

DAYTON

The work here goes on harmoniously and enthusiastically, and the outlook is gloriously bright. Various committees are beginning to push the work assigned them, and already every branch of the church shows the helpfulness of such work.

PRAY AND PAY

If you, dear reader, want to help Jesus in the Dayton work please ever keep the above heading in mind. Up to the present this work has not received one cent from the General Mission Board. The State Board has paid ten dollars a month, Dayton pays ten, and I must take up work outside the city at three different points in order to pay the expense of living here and looking after the work. Now Dayton has 87,000 inhabitants, and there is *right now* more work for the brethren than one man can properly care for. But with the outside work my field is too